التفسير المحرر
للقرآن الكريم

سورة التوبة

إعداد
القسم العلمي بمؤسسة الدرر السنية

راجعه وقدم له
الدكتور خالد بن عثمان السبت الدكتور أحمد سعد الخطيب
[illegible] [illegible]

وبإشراف الشيخ
علوي بن عبد القادر السقاف

المجلد الثامن

الدرر السنية

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القسم العلمي - الظهران، ١٤٣٨هـ
[illegible] سم
ردمك: [illegible]
١- القرآن - [illegible] أ. العنوان
ديوي [illegible] [illegible]/١٤٣٨

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ردمك: [illegible]

جميع الحقوق محفوظة

الطبعة الأولى
١٤٣٨هـ - ٢٠١٧م

الدرر السنية

مؤسسة الدرر السنية [illegible]
[illegible] الظهران [illegible]
[illegible]

بسم الله الرحمن الرحيم

تَفْسِيرُ

سُورَةِ التَّوبة

سورة التوبة

أسماء السورة:

من أسماء هذه السورة(1): التوبة(2)، وبراءة(3)، والفاضحة(4).

عن سعيد بن جبير، قال: قلت لابن عباس رضي الله عنهما: سورة التوبة؟ قال: التوبة هي الفاضحة(5).

وعن البراء رضي الله عنه، قال: آخر سورة نزلت سورة براءة(6).

وعن زيد بن ثابت رضي الله عنه، قال: فتتبعت القرآن حتى وجدت آخر سورة التوبة مع أبي خزيمة الأنصاري رضي الله عنه: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾ حتى خاتمة سورة براءة(7).

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(1) يُنظر في أسمائها أيضًا: [illegible] (2/230)، [illegible] (10/97).

(2) وسميت بسورة التوبة؛ لأنها ذكرت فيها توبة الله على [illegible]. يُنظر: تفسير الزمخشري (2/241)، بصائر ذوي التمييز للفيروزابادي (1/227)، تفسير ابن عاشور (10/96).

(3) وسميت بسورة براءة؛ لافتتاحها بقوله تعالى: ﴿بَرَاءَةٌ﴾ في أولها، ولأنها تضمنت البراءة من المشركين والمنافقين. يُنظر: تفسير الزمخشري (2/241)، بصائر ذوي التمييز للفيروزابادي (1/227)، تفسير ابن عاشور (10/96).

(4) وسميت الفاضحة؛ لأنها فضحت المنافقين، وكشفت ما في قلوبهم من الكفر وسوء طويتهم. يُنظر: تفسير ابن عطية (3/3)، تفسير ابن الجوزي (2/230)، تفسير المنار لمحمد رشيد رضا (10/136).

(5) أخرجه البخاري (4882)، ومسلم (3031).

(6) أخرجه البخاري (4654)، ومسلم (1618).

(7) أخرجه البخاري (4679).

فضائل السورة وخصائصها:

١- حث الصحابة على تعلمها:

كتب عمر بن الخطاب رضي الله عنه: «تعلموا سورة براءة، وعلموا نساءكم سورة النور»(١).

٢- أنها من أواخر ما نزل من القرآن:

عن البراء بن عازب رضي الله عنه قال: «آخر سورة نزلت براءة»(٢).

٣- لا يبدأ فيها بـ بسم الله الرحمن الرحيم، نقل الإجماع على ذلك غير واحد(٣).

بيان المكي والمدني:

سورة التوبة مدنية، ونقل غير واحد الإجماع على ذلك(٤).

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(١) أخرجه سعيد بن منصور في التفسير [illegible].

وذكره الألباني في السلسلة الأحاديث الصحيحة [illegible].

(٢) متفق عليه.

(٣) ممن نقل الإجماع على ذلك: مكي، [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

(٤) ممن نقل الإجماع على ذلك: القرطبي، [illegible]

مقاصد السورة:

من أهم مقاصد سورة التوبة:

١- رسمُ المنهاج الذي يجبُ أن يسلكه المؤمنون في علاقاتهم مع المشركين، ومع أهل الكتاب، ومع المنافقين[1].

٢- كشفُ الغطاء عن المنافقين وأساليبهم وأوصافهم، وفضح أفعالهم في المجتمع المسلم[2].

٣- بيانُ كثيرٍ من الأحكام والإرشادات التي تحتاج إليها الدولة الناشئة[3].

موضوعات السورة:

من أهم الموضوعات التي تناولتها سورة التوبة:

١- البراءة من المشركين، والأمر بقتالهم ونبذ عهودهم، ومنعهم من دخول المسجد الحرام، والنهي عن موالاتهم ولو كانوا أولي قربى.

= وما بعدها. يُنظر: ((تفسير القرطبي)) (٨/٦١)، ((نظم الدرر في تناسب الآيات والسور)) للبقاعي (٨/٣٢٦)، ((مصاعد النظر)) للبقاعي (٢/١٥٨)، ((تفسير القاسمي)) (٥/٣٤٩)، ((تفسير المنار)) لمحمد رشيد رضا (١٠/١٣٦).

لكن قال ابن العربي: [illegible] ﴿[illegible] مِنَ الْمُشْرِكِينَ﴾ [illegible]. ((تفسير ابن العربي)) (٢/٤٥٥).

وقيل: [illegible] ﴿[illegible]﴾. يُنظر: ((تفسير الزمخشري)) (٢/٢٤١)، ((تفسير ابن عطية)) (٣/٣)، ((تفسير الرازي)) (١٥/٥١٩)، ((الإتقان)) للسيوطي (١/٨٨).

[1] يُنظر: ((في ظلال القرآن)) لسيد قطب (٣/١٥٧٦، ١٦٣٦، ١٦٧٧)، ((التفسير الوسيط)) لطنطاوي (٦/١٩١).

[2] يُنظر: ((مجموع الفتاوى)) لابن تيمية (٧/٢٦٩)، (٢٨/٤٣٧)، ((في ظلال القرآن)) لسيد قطب (٣/١٧٠٣)، ((التفسير الوسيط)) لطنطاوي (٦/١٩٨).

[3] يُنظر: ((التفسير الوسيط)) لطنطاوي (٦/١٩٢).

٢- الإشارة إلى (غزوة حنين)، وتربية نفوس المؤمنين بصدق التوكّل على الله تعالى.

٣- إعلانُ الحرب على أهل الكتاب من الكفار؛ حتى يُعطوا الجزية، وأنهم ليسوا بعيدًا من أهل الشرك، وأنَّ الشريعة لا تعصمهم أموالَهم ولا أنفسَهم، وتشنيع قول اليهود والنصارى في حقّ عزيرٍ وعيسى عليهما السلام، ومحاولة إسقاط الرسولِ الخاتمِ النبيِّ، وحبُّ أحبار اليهود في أكلهم الأموال بالباطل.

٤- حُرمةُ الأشهرِ الحُرُم، وضبطُ السنةِ الشرعية، وإبطالُ النسيء، الذي كان عند الجاهلية.

٥- الحثُّ على الجهاد والنفير العام في سبيل الله بالأموال والأنفس، وذمّ الركون إلى الدنيا وزينتها.

٦- نُصرةُ الله سبحانه وتعالى لنبيّه محمدٍ صلّى الله عليه وسلّم وصاحبه الصدّيق، وحفظُه لهما من أيدي الكفّار.

٧- ذِكرُ أوصاف المنافقين، ومساعيهم الماكرة، وذكرُ أذاهم للرسول صلّى الله عليه وسلّم بالقول والعمل، وأيمانهم الكاذبة، وأمرهم بالمنكر ونهيهم عن المعروف، وتماديهم في كفرهم وتشكيكهم بقضايا التوحيد، والأمر بجهادهم، والنهي عن الاستعانة بهم ونهي النبيّ صلّى الله عليه وسلّم عن الاستغفار لأمثالهم، وعن الصلاة على أمواتهم، وتوبيخ المتخلّفين على اعتذارهم بالأعذار الباطلة.

٨- ذمّ الأعراب في نفاقهم، وتمسّكهم بظنّ الباطل، ومدح بعضهم لثباتهم في دين الحقّ.

٩- ذكر السابقين من المهاجرين والأنصار، وفضلهم، وذكر المعترفين

بتخصيصهم وقبول الشفاعة من الأقارب وقبول توبة التائبين.

١٠- ذكر بناء مسجد الضرار للغرض الخبيث ومكر المنافقين بالنبي صلى الله عليه وسلم وأصحابه.

١١- ذكر بناء مسجد قباء على الطاعة والتقرب، وأنه أولى أن يقوم فيه النبي صلى الله عليه وسلم.

١٢- كيفية شراء الحق تعالى من عباده بجنته أنفسهم وأموالهم، وإعلامهم عن ذلك بالبشرى.

١٣- النهي عن الاستغفار للمشركين.

١٤- قبول توبة المتخلفين عن غزوة تبوك.

١٥- الحث على طلب العلم والتفقه في دين الله تعالى، وتعليم القوم.

١٦- الامتنان على المسلمين بأن أرسل فيهم رسولا منهم، حريصا على هدايتهم، عزيز عليه عنتهم، وأمره الله تعالى بالتوكل عليه في جميع أحواله.

الآيتان (١-٢)

﴿بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ (١) فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ (٢)﴾

غريبُ الكلماتِ:

﴿بَرَاءَةٌ﴾ أي: تبرُّؤٌ وقطعٌ للموالاةِ والعِصمةِ والأمانِ، وأصلُ (برأ): يدلُّ على التباعُدِ مِن الشَّيءِ ومُزايلتِه[1].

﴿فَسِيحُوا﴾ أي: فسِيروا وانتشِروا، وأصلُ (سيح): يدلُّ على استمرارِ شيءٍ وذَهابِه[2].

المعنى الإجماليُّ:

يقولُ اللهُ تعالى: هذه براءةٌ مِن اللهِ ورسولِه إلى جميعِ المشركينَ الذين عاهدتُموهم، أيُّها المسلِمونَ، فانقضُوا عهدَهم، فسِيروا- أيُّها المشركونَ- في الأرضِ أربعةَ أشهُرٍ- هي مدَّةُ الإمهالِ- آمنينَ، لا يتعرَّضُ لكم مِن المسلِمينَ أحدٌ بسوءٍ، واعلَموا أنَّكم لن تُعجِزوا اللهَ، ولن تُفلِتوا مِن عقابِه إذ أرادَ بكم، واعلَموا أنَّ اللهَ مُذِلُّ الكافرينَ.

تفسيرُ الآيتينِ:

﴿بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ (١)﴾

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[1] يُنظر: ((غريب القرآن)) لابن قتيبة (ص: [illegible])، ((غريب القرآن)) للسجستاني (ص: [illegible])، ((مقاييس اللغة)) لابن فارس ([illegible])، ((المفردات)) للراغب (ص: [illegible])، ((تذكرة الأريب)) لابن الجوزي (ص: [illegible])، ((التبيان)) لابن الهائم (ص: [illegible]).

[2] يُنظر: ((غريب القرآن)) لابن قتيبة (ص: [illegible])، ((تفسير ابن جرير)) ([illegible])، ((مقاييس اللغة)) لابن فارس ([illegible])، ((تذكرة الأريب)) لابن الجوزي (ص: [illegible])، ((التبيان)) لابن الهائم (ص: [illegible])، ((الكليات)) للكفوي (ص: [illegible]).

[illegible]

[illegible] الغيب ①﴾

[illegible]

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[illegible]

الفوائد التربوية

[illegible]

الفوائد العلمية واللطائف

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[illegible] في الأرض [illegible]

وقوله: ﴿في الأرض﴾ [illegible]

قوله: ﴿ذلك لهم خزي في الدنيا﴾ [illegible] ﴿ذلك لهم خزي في الدنيا﴾ [illegible]

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غريب الكلمات

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

مشكل الإعراب

[illegible] ﴿[illegible]﴾

﴿[illegible]﴾ [illegible]

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﴿فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ﴾

[illegible]

﴿وَإِن تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ﴾

[illegible]

﴿وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾

[illegible]

﴿إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ④﴾

[illegible]

[illegible]

﴿إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا﴾

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[1] [illegible]

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قوله: ﴿وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ [illegible] رسول الله صلى الله عليه وسلم [illegible]

٤- قوله تعالى: ﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

قوله: ﴿ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا﴾ [illegible] ﴿شَيْئًا﴾ [illegible]

قوله: ﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ [illegible]

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(١) انظر: [illegible]

(٢) انظر: [illegible]

(٣) انظر: [illegible]

(٤) انظر: [illegible]

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﴿ [illegible] ① [illegible] ② ﴾

غريب الكلمة

﴿[illegible]﴾ [illegible]

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المعنى الإجمالي

[illegible]

تفسير الآيتين

﴿ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ [illegible]

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الفوائد العلمية واللطائف

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غريب الكلمات

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﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

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تفسير الآيات:

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﴿ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴾

أي: أولئك الذين آمنوا وهاجروا وجاهدوا في سبيل الله هم الذين يظفرون بمطلوبهم من دخول الجنة والنجاة من النار.

كما قال تعالى: ﴿فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾ [آل عمران: ١٨٥].

وقال سبحانه: ﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾ [الحشر: ٢٠].

﴿يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ (٢١) [illegible]

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﴿يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ﴾

أي: يخبر الله المؤمنين الذين آمنوا وهاجروا وجاهدوا في سبيل الله بأنهم [illegible]

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٣- قوله تعالى: ﴿خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ﴾

قوله: ﴿خَالِدِينَ فِيهَا أَبَدًا﴾ [illegible]

وقوله: ﴿إِنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ﴾ [illegible]

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﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا﴾

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﴿لَا إِلَٰهَ إِلَّا هُوَ﴾

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﴿سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

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أسئلة الاختبار

القراءات وأثرها في التفسير

في قوله تعالى: ﴿يُضَلُّ بِهِ الَّذِينَ كَفَرُوا﴾ ثلاث قراءات

قرأ [illegible] ﴿يُضَلُّ بِهِ الَّذِينَ كَفَرُوا﴾ بضم الياء وفتح الضاد على ما لم يسم فاعله، أي: أن الكافر يُضَلُّ به

[illegible] ﴿يَضِلُّ بِهِ الَّذِينَ كَفَرُوا﴾ [illegible]

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﴿ويستخلف ربي قوما غيركم﴾

أي: ويستخلف الله [illegible]

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[illegible] ﴿إن يشأ يذهبكم أيها الناس ويأت بآخرين وكان الله على ذلك قديرا﴾ [النساء: ١٣٣]

[illegible] ﴿يا أيها الذين آمنوا من يرتد منكم عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه أذلة على المؤمنين أعزة على الكافرين يجاهدون في سبيل الله ولا يخافون لومة لائم ذلك فضل الله يؤتيه من يشاء والله واسع عليم﴾ [المائدة: ٥٤]

[illegible] ﴿وإن تتولوا يستبدل قوما غيركم ثم لا يكونوا أمثالكم﴾ [محمد: ٣٨]

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﴿إن تصبك حسنة تسؤهم وإن تصبك مصيبة يقولوا قد أخذنا أمرنا من قبل ويتولوا وهم فرحون ⑤⓪﴾

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﴿إن تصبك حسنة تسؤهم﴾

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﴿وإن تصبك مصيبة يقولوا قد أخذنا أمرنا من قبل﴾

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قال الله تعالى: ﴿مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾ [الحديد: ٢٢، ٢٣].

وقال تعالى: ﴿مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾ [التغابن: ١١].

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وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: «كتب الله مقادير الخلائق قبل أن يخلق السماوات والأرض بخمسين ألف سنة»[illegible].

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﴿وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

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الفوائد التربوية

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﴿ [illegible] الذهب والفضة [illegible] ﴾

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﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾

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﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

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[illegible] الحكيم ﴾ [المائدة ١١٨]

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قوله [illegible] [illegible] [illegible] [illegible] [illegible]
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المعنى الإجمالي:

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تفسير الآيات

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مناسبة الآية لما قبلها:

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قوله سبحانه: ﴿ألم يعلموا أن الله يعلم سرهم ونجواهم وأن الله علام الغيوب﴾ [illegible]

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[illegible] ﴿ألم يعلموا﴾ [illegible]

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المعنى الإجمالي

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تفسير الآيات:

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مناسبة الآية لما قبلها

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﴿الذين يلمزون المطوعين من المؤمنين في الصدقات﴾

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﴿والذين لا يجدون إلا جهدهم فيسخرون منهم﴾

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﴿سخر الله منهم﴾

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[illegible] رسول الله صلى الله عليه وسلم [illegible]

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﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ﴾

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كما قال تعالى: ﴿[illegible] وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾ [illegible]

﴿وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾

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﴿وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا﴾

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غريب الكلمات:

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المعنى الإجمالي:

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﴿ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ (٧٥) ﴾

﴿ فَاسْتَكْبَرُوا ﴾

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﴿ وَكَانُوا قَوْمًا مُجْرِمِينَ ﴾

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الفوائد التربوية

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الآيات [illegible]

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غريب الكلمات:

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المعنى الإجمالي

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تفسير الآيات

﴿ وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ ٨٦ ﴾

معنى الآية إجمالاً:

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﴿ وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ ﴾

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ينفقون حرج ﴿إذا نصحوا لله ورسوله ما على المحسنين من سبيل والله غفور رحيم ①﴾

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﴿ليس على الضعفاء ولا على المرضى ولا على الذين لا يجدون ما ينفقون حرج﴾

أي: [illegible]

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﴿إذا نصحوا لله ورسوله﴾

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غريب الألفاظ

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تفسير الآيات

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[illegible] صلى الله عليه وسلم [illegible]

[illegible]

[illegible] ﴿أَلَا إِنَّهَا قُرْبَةٌ لَّهُمْ﴾ [illegible]

﴿سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ﴾

أي: [illegible]

[illegible] تعالى: ﴿[illegible]﴾ [illegible]

﴿إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

أي: إن الله غفور [illegible]

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ⑩⓪﴾

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(١) رواه البخاري [illegible] ومسلم [illegible]

(٢) انظر [illegible]

(٣) انظر [illegible]

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غريب الكلمات:

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المعنى الإجمالي:

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[illegible] صلى الله عليه وسلم [illegible]

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الفوائد التربوية

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قوله تعالى: [illegible]

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[1] ينظر: التفسير [illegible]

[2] ينظر: التفسير [illegible]

[3] [illegible]

[4] ينظر: التفسير [illegible]

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﴿[illegible]﴾

غريب الكلمة:

﴿[illegible]﴾

المعنى الإجمالي:

يقول الله تعالى [illegible] رسول الله صلى الله عليه وسلم [illegible] إلى الله [illegible]

[illegible]

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﴿[illegible]﴾

مناسبة الآية لما قبلها:

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[illegible] الله [illegible] [illegible] [illegible] [illegible] الأعمال الصالحة [illegible] [illegible] الأوقات التي [illegible] [illegible]

﴿ [illegible] ﴾

[illegible] الله [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] عمر بن الخطاب رضي الله عنه [illegible]
[illegible]
[illegible]

﴿ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ﴾

أي: [illegible] القيامة إلى الله الذي يعلم [illegible]
[illegible]

كما قال تعالى: ﴿[illegible]﴾ [illegible].

وقال تعالى: ﴿[illegible] أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾ [الأنعام: ٦٢].

﴿فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

أي: [illegible] من خير أو شر ويجازيكم عليه.

كما قال تعالى: ﴿ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [الزمر: ٧].

وقال سبحانه: ﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ [النجم: ٣١].

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قوله: ﴿وستردون إلى عالم الغيب والشهادة﴾ [illegible]

[illegible]

٩ - قوله تعالى: ﴿وآخرون مرجون لأمر الله إما يعذبهم وإما يتوب عليهم والله عليم حكيم﴾

قوله: ﴿والله عليم حكيم﴾ [illegible]

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(١) انظر: تفسير [illegible]

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(٢) انظر: تفسير [illegible]

(٣) انظر: تفسير [illegible]

(٤) انظر: تفسير [illegible]

(٥) انظر: تفسير [illegible]

الآيات [illegible]

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غريب الكلمات

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible] على الأصل [illegible]

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تفسير الآية

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٣- قوله تعالى: ﴿لا يزال بنيانهم الذي بنوا ريبة في قلوبهم إلا أن تقطع قلوبهم والله عليم حكيم﴾

قوله: ﴿لا يزال بنيانهم الذي بنوا﴾ [illegible]

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﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ﴾

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[illegible] ﴿إن الله لا يحب المعتدين﴾ [illegible]

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[illegible] ﴿[illegible]﴾ [illegible]
[illegible] قال تعالى: ﴿[illegible]﴾

قوله: ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]
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الألباب [illegible] الكلام

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غريب الكلمات:

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المعنى الإجمالي

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الأرض [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

﴿ إن الله له ملك السموات والأرض ﴾

أي إن لله وحده ملك السموات والأرض، لا شريك له في ملكه، [illegible] ولا التصرف.

﴿ يحيي ويميت ﴾

أي الله وحده يحيي من يشاء، ويميت من يشاء.

كما قال سبحانه: ﴿له ملك السموات والأرض يحيي ويميت وهو على كل شيء قدير﴾ [الحديد: 2].

﴿ وما لكم من دون الله من ولي ولا نصير ﴾

أي وما لكم - أيها الناس - من [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

الفوائد التربوية

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قوله تعالى [illegible]

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قوله تعالى [illegible]

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قوله تعالى ﴿إن الله له ملك السموات والأرض يحيي ويميت وما لكم من دون الله من ولي ولا نصير﴾ [illegible]

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غريب الكلمات

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﴿أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ﴾

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قال الله تعالى على لسان إبراهيم ﴿ربنا وابعث فيهم رسولا منهم يتلو عليهم آياتك ويعلمهم الكتاب والحكمة ويزكيهم إنك أنت العزيز الحكيم﴾ [البقرة: ١٢٩].

وقال عز وجل: ﴿هو الذي بعث في الأميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين﴾ [الجمعة: ٢].

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وعن ابن عمر رضي الله عنهما قال: [illegible] رسول الله صلى الله عليه وسلم [illegible] الشمس والقمر [illegible]

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﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝﴾

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ [يس: ٣٨]

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